

A
LEARNED AND
GRACIOVS SERMON

Preached at Paules Crosse,

BY

THAT FAMOVS AND

Iudicious Diuine, I O H N

S P E N S E R, D. of Diuini-

ty, and late President of Cor-

pus Chr: Coll: in

O X F O R D.

Published for the benefite of Christs
Vineyard, by H. M.

I O H N 15. 2.

*Euery branch that beares not fruit in me, he taketh away, and e-
uery one that beareth fruit, he purgeth it, that it may bring forth
more fruit.*



L O N D O N,

Imprinted by *George Purslowe* for *Samuel Rande*, and
are to be solde at his shoppe neere Holborne

Bridge. 1 6 1 5.

DEPT. OF AGRICULTURE
OFFICE OF THE SECRETARY

WASHINGTON, D. C.

February 11, 1901

My Dear Sir:

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Yours truly,
J. B. Thompson

Secretary

U. S. Department of Agriculture

Washington, D. C.

Enclosed for you are two copies of a report on the subject of the

above mentioned matter, which you will find of interest.

I am, Sir, very respectfully,
Yours truly,
J. B. Thompson

Secretary

U. S. Department of Agriculture

Washington, D. C.

Very truly,
J. B. Thompson

Secretary



TO THE RIGHT
REVEREND AND

worthily honoured Father in

God, I O H N by Divine Pro-

vidence, L. Bishop of LONDON,

Grace and Peace be multiplied, with

all the complements of true

Essentiall Happinesse.



He Author of this
Heauenly Sermon,
(Right Reuerend and
most worthy *Mæce-*
nas of Learning) I may
iustly compare to
Iohn the Baptist, of
whom Iesus giueth
this commendation, that hee was a burning
and a shining light, *Iohn 5.35.* for hee was a

John indeede, a faithfull dispenser of the my-
steries of God; in whom the grace of God
was exceedingly resplendent, who burned
with zeale & loue towards Gods Vineyard;
and was while he liued, such a shining light
in the house of God, in respect of his know-
ledge, learning, piety and godlinesse, that he
was reuerenced of all good men, admired of
such as excell in iudicious learning, yea, all mē
of what sort or condition soeuer, which knew
him, did worthily afforde him the testimony
of a milde and louing spirit. Oh, what admi-
rable height of knowledge, and depth of
iudgement dwelled within the lowly minde
of this true humble man, great in all mens
eyes except his owne! with what grauity, &
maiesty of speech did his tongue vtter hea-
uenly mysteries, which many a Christian
eare hath heard, with vnspeakable ioy and
comfort! Oh, how did he empty himselfe to
fill others! how did hee waste and consume
himselfe, to inlighten that flocke which was
committed to his charge! yea, as it is the na-
ture of true goodnes to communicate it selfe
to others; so was it this good mans endeour,
that

that as he was *Lux illuminata*, inlightned himselfe with knowledge and grace from aboue, so he might be *Lux illuminans*, the instrument and seruant of God to inlighten others in the wayes of their peace, to the glory of his Master Christ, and the soules health of the lambs of his little flocke. For mine owne part I professe it freely, that as I was to him vnder God most of al indebted for my liuelihood in this world: so for matter of learning & light of knowledge (if I haue any) it was especially drawn from his fountain, & deriued from the splendor of his goodnes; yea, while I liued as it were vnder his roose (being his Minister for the space of fiue yeares) what gaine I got by attending his voyce, how much I haue profited by penning and obseruing his precious meditations, and what a blessing I haue reaped from the haruest of his honest, religious, and vnblameable conuersation; those which knew mee before, and haue been acquainted with me since, can truly testifie to Gods glory, that *me mihi meliorem reddidit, quam accepit.*

Wherefore now to shew my thankfulness in part, and the reuerend respect I deseruedly

bore him, I haue vndertaken (though vnworthy of all others) to publish such of his learned labours as he left behind him: and which I am sure he rather penned for his owne priuate vse, then with any purpose to haue them printed eyther before or after his death: for though by all possible means this blessed mā was euer ready to manifest his good will to the benefite of the Church, and behoofe of posterity; yet was hee so lowly in his owne eyes, so cast downe in his owne conceite, and his labours of such little esteeme in his own sight, that he held nothing he did, worthy of the worlds view, though his paines were neuer so great in the composing thereof; yea this of mine owne knowledge I dare affirme, that such was his humility and modesty in that kind, that when he had taken extraordinary paines, together with a most iudicious and complete Diuine in our Church, about the compiling of a learned and profitable worke now extant, yet would hee not be moued to put his hand to it, though hee had a speciall hand in it, and therefore it fell out, that
tulit alter honores.

Con-

The Epistle Dedicatorie.

Concerning this particular Sermon, which is his fathers *posthumus*, and presents it selfe in the first place to the world before the rest, which by Gods grace shall follow after, (though of it selfe it deserues allowance, and binds dependency vnto it) yet am I bolde to recommend the protection thereof to your Lordshippe, and to intitle it to your Honours name vpon due deliberation, and diuers iust causes; as first, in regard of the vnthankesfulnes of this inconsiderate age of ours, which is more willing to entertaine euery idle Pamphlet and vaine toy that fond inuention can excogitate, then to embrace such laudable enterprises which further the Kingdome of God, or perswade the truth of religiō among the sonnes of men: amongst which vngratefull monsters, some are such Atheists and open enemies of Gods truth, that they bark at them, *sicut Cerberus in Stygio*; some are such Athenians, affecters of nouelty, that they will hisse at them, *sicut anguis in herba*, and looke askew at euery occurrēt that fits not their humor: and there is an *ignauum pecus*, which them selues stand idle in the market place al the day long,

long, and yet with forked tongues will they not spare to carpe at each monument of piety, and in a preiudicate opinion reiect & disgrace their paines, who shall but crosse the path of their wicked delights; wherefore I much desired (my Honourable L.) that this worthy Sermon might find such an happy Patrone as your selfe, being assured, that passing vnder your Honourable name, it might be sheelded from the iniurie and enuy of impious, superstitious and contentious persons, and might find with men of sound iudgemēt the freer acceptation, and with men of great place the grauer consideration, and with men of all sorts the better intertainment when it comes abroad. And further, though I know your Lordshippe delights not to haue your name diuulged in printed papers, yet I doubt not but you will bee pleased to patronize this poore Orphan, and suffer it willingly to passe vnder your Honors protection, and that for it own sake, being a discourse of Gods Vineyard, a part whereof Almighty God hath made you an happy ouerseer: but especially for his fathers sake, whom while hee liued,

you

you loued, as your owne life, and tendered as
that which was neereſt and deareſt vnto you:
oh, how did the loadſtone of your loue euer
draw him after your ſelfe! ſo that in the ſame
Vniuerſity you were Students together, in the
ſame houſe you were ſeruants & Chaplaines
together, in the ſame city you were neigh-
bours and Preachers together: to the ſame
colledges where you were firſt Students, you
were aduanced together, and I doubt not, but
in the ſame kingdome (though hee be gone
firſt) through Gods mercy you ſhall ſhine as
ſtarres together: and therefore, ſeeing (good
my Lord) he ſleepeth, but you are waking, he
is in heauen, and you on earth; what part or
parcell of his writings can challenge as of
right, protection frō any man that liues, ſaue
only your ſelf, who haue ſo truly loued him
in his life, and ſo redoubled your affection vp-
on him in his, ſince his death, which his reli-
gious, conſtant, and truly ſorrowfull widdow
with her fatherleſſe children doe finde and
freely confeſ, powring out inceſſant praiers to
almighty God for you and yours? And how
can you want the bleſſings of heauen, which

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haue

17
haue the widdow and fatherlesse to intercede
for you vpon earth? Oh giue mee leaue to say
of your Lordship, concerning this, without
suspition of flattery, as Saint *Hierom* writes of
Origen in his preface before his booke vpon
the Canticles, *In ceteris libris omnes alios vicerit,*
in Cantico Canticorum seipsum vicit: So in other
of your paynfull works you goe beyond o-
thers, but in this worke of piety you ex-
ceede your selfe. But not to trespasse too
far vpon your Lordships patience, seing thus
the God of mercy hath moued your heart,
sincerely to affect the Author of this Sermon,
and next vnder God to regard his widdow
and fatherlesse children; let me presume to
make this sute further vnto you, in the be-
halfe of this the liuing Image of his soule, the
first fruit of his published labours, that you
being a Reuerend father of the church, would
giue it your blessing before it goe abroad, yea
that blessing which *Iacob* sent with his sonnes
into *Egypt*, *Gen. 43. 14.* God Almighty giue
you mercy in the sight of the man; in the
sight of the proud man, that you may make
him humble; in the sight of the poore man,
that

The Epistle Dedicatory.

that you may make him content; in the sight of the stubborne man, that you may make him yeeld; in the sight of the penitent man, that you may binde vp and powre wine and oyle into his wounds; in the sight of the barren man, that you may make him fruitfull; in the sight of euery man, that you may touch their consciences, and winne their soules; but especially in the sight of our *Ioseph*, our *Iesus*, who euer so bleesse your Lordship, that your waies may bee prosperous, your sorrowes easie, your comforts manie, your vertues eminent, your conscience quiet, your life holie, your death comfortable, your election sure, and your saluation certaine. Amen:

Your Honours

humbly deuoted,

Hamlett Marshall.



GODS LOVE TO HIS VINEYARD.

ESAY the 5. VERSE 2. 3.

*Now therefore, O Inhabitants of Ierusalem, and men
of Iudah, Iudge, I pray you, betweene mee and my
Vineyard: What could I haue done any more to my
Vineyard, which I haue not done vnto it? Why haue I
looked for grapes, and it bringeth forth wilde grapes?*



Hereas the beginning of mans saluation, the spur and goad which driueth him to Christ, is the sence of his owne imperfections, and terror of his owne sinnes: Strange it is, how auerse wee are by nature from this first meanes of our conuersion: strange, how blinde, how partially, how corruptly we iudge in our owne causes: eyther not once considering, or not faithfully acknowledging our own transgressions: which forceth God in the ordinary courses of mans saluation, sometimes to deale by policies and deuises, and to propose his owne case to him, not as his owne, but in Parables, and in the person of others: that drawing him

B

from

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from himselfe, he might also draw from him an vnpartiall sentence against himselfe. Thus God dealt with *David*, when he lay asleepe in the sinne of *Bershebah*, and would not awake himselfe, to consider of his owne estate: that when *David* had giuen a seuerer sentence against the rich man that slew the poore mans lambe, and had pronounced death against him with an oath, *As the Lord liueth, hee shall surely die*: The Prophet might strike him to the heart with the sentence of his owne mouth: *Thou art the man; Thus and thus hast thou done*. And (to omit the manifold examples in Scriptures of this kind) thus doth our Prophet in this place deale with the people of *Iudah*: he proposeth to them a Parable, and because it should bee taken vp in euery mans mouth, he setteth it downe in verse, and maketh a song, of a Vineyard, which after the infinite care & cost of the husbandman, in planting, fencing, weeding, watering, pruning it, could not bee wonne to bring forth any thing, but wild, vnwholefom, & as the word signifieth, stinking grapes; wherein, hauing euery mans secret iudgement, that such an vnprofitable vine-yard were to bee left desolate and neglected: hee concludeth out of this, their owne seueritie, against themselues, Verse 7. *Surely, this Vineyard of the Lord of hosts, is the house of Israel, the men of Iudah are his pleasant plants, and he looked for iudgement, and behold oppression, for righteousness, and behold a crying.*

And first by the way for the Parable it selfe: God hath iudged it profitable thus to teach his Church sometimes by parables; which though they be vayles and shadows, & do hide vnder them spiritual mysteries, yet when they are opened and vnfolded, they giue a great light to the thing which they shadowed, and by their sensible similitude & proportion, they breed a sensible conceit of things removed from sense.

Now to discourse of this whole Parable, time will not permit. I haue made choice of that one part onely, in which the case of the Vineyard is put to the iudgement of the people,

people, that is, their owne cause is referred to their owne arbitrement. *Now therefore, O inhabitants, &c. Iudge I pray you, &c.*

In which wordes is comprehended the summe of the whole. 1. The Church of Israel is proposed vnder the figure of the Lords vineyard. 2. Is set downe the Lords care of prouision for his Vineyard: *What could I haue done for my Vineyard, which I haue not done?* 3. The end of Gods care and benefites, fruits, good works, *(I looked for grapes.)* 4. The Churches vnthankfulness, *(It bringeth forth wilde grapes.)* 5. and lastly, the iudgement which passed on it, *(Iudge I pray you.)*

First, for the Church of Israel, thus figured by a vineyard: As there is one Creator both of heauen and earth: so wonderfull are the similitudes and resemblances of one order of his creatures to another, of things sensible, to things intelligible, whereby in earth wise men do beholde a shadow of heauen it selfe: but of earthly things which represent spirituall, nothing doth more liuely expresse the nature of the visible Church, then doth a Vineyard. *A certaine householder* (saith our Sauour, Math. 21.) *planted a Vineyard.* And Iohn the 15. *I am the Vine, and yee are the branches, and my Father is a husbandman.* For what property can wee finde in the one, which is not in a sort answered in the other? Both Church and Vineyard, neither of them doe, as selfe-sowne things naturally spring and multiply out of the earth, both are to bee planted by hand and by arte. *Non ex sanguinibus, nec ex voluntate carnis, sed ex Deo*, saith Saint Iohn of the Church. Both Vine & Church grow vp the meanest of all plants; they cannot beare vp themselues without props and staves: euen as the Elme is to the Vine, so is the ciuill state vnto the Church. Both in regard of their naturall weakenes are taught to twine their armes and their branches one within an other, & embrace, sustaine and strengthen one another, as it were, growing in one by loue; when they flourish, and are sustered to

spread, nothing so enlargeth it selfe. As *Plinie* speaketh of Vines: *Sine modo crescent*: So the Church spreadeth forth her armes from the sea vnto the riuer, from one end of the world vnto the other. In the time of their flourishing estate, and their summer, no plant is so pleasant, euery thing harboreth vnder their shadow: but when winter cometh, and the persecutions of stormes take away their beauty, no plant standeth so poore, so deformed, so contemptible to the outward eye; the rich, the noble, the worldly wise, like their greene leaues, doe commonly fall away. Both Vineyard and Church, both must bee strongly fenced, els they lie open to the prey of many kinds of spoiles: both must bee pruned and kept vnder with continuall cutting, els they grow out luxuriously, and become wilde; and as for their fruits, when they proue fruitfull, how are their weake branches laden with grapes? how doe their fruites exceed their strength? how doe they bring forth their grapes in bunches, and clusters, vnited in loue? as the Apostle Saint *Iames* speaketh of the fruits of righteousnes, *that they are brought forth in peace of them that loue peace*. And as for the kinds of their fruits, all other fruits in comparison, are as nothing: It is the fruit of these two vines which ministreth mirth and comfort to all the world; and as the vine speaketh, *Iudg. 9.* cherisheth the heart both of God and man. Fruits of mercy and loue, how doe they warme and cheare vp the weake hearts? fruits of Iustice and Equity, how doe they ease and relieue the oppressed soule? God & Angels, and men reioyce, when these Vines are laden with these fruits. For when they are vnfruitfull, both sorts of Vines are of all trees most vnprofitable, seruing for no vse but for the fire.

This is then the nature of Gods Church. It is a spirituall Vineyard; the roote whereof is but one, Christ Iesus the second *Adam*. Other foundation (sayeth the Apostle) *can no man lay*: Other Plants shalbe rooted out: Into him the multitude of beleeuers are planted, into him they

they grow: for all the branches of it, are of their own nature wilde, taken from the old stocke, the first *Adam*, euen as many as the Lord our God shall call, and they are set into that eternall Vine, the second *Adam*, by ingrafting.

Now, as in Grafts, though all in like manner stand in stockes, and are fastned to them with outward bonds, yet all doe not incorporate themselues by drawing sappe from the root, & therby growing in it, and bringing forth fruite; so there is an outward ingrafting into Christ, by outward visible bonds of vnion, the outward profession of the faith of Christ, and the outward Sacrament of Incorporations, the society and company of which outward professions, so visibly ingrafted, doe make the visible Church and Vineyard of God on earth: And with this visible and outward ingrafting, and by meanes thereof, there is wrought an inward ingrafting and incorporating, through the inuisible bonds of the spirit also, in which some doe grow into the stocke, and receiue sappe and life from the roote, euen the participation of the spirit of life from Christ, and doe bring forth fruit in him; the company of which onely doe make vp that mysticall body of Christ, which is to man inuisible, because the bond is inuisible. These two sorts of grafts, howsoeuer to our eyes they stand alike in the stocke, and do sometimes seem to grow alike, yet the Apostle distinguisheth most plainly with their seuerall bonds also, Rom. 2. 28. *Hee is not a Jew, who is a Jew outward, neither that circumcision which is in the flesh: but hee is a Jew, who is a Jew within, whose circumcision is of the heart, in the spirit, not in the letter, whose prayse is not of men, but of God.* Notwithstanding, both these sorts, as they communicate together in the outward bonds of one profession, as they visibly continue together like one visible body, vpon that one roote Christ Iesus, on whom they al outwardly professe that they depend, as on the fountaine of their sappe and life: so they both together make this one visible Vineyard, and visible Church on earth, to which God speaketh by his Prophets;

that Vineyard which is sometimes fruitfull, and sometimes bringeth forth wilde grapes. And of this visible kind of Vineyard we are now to intreat.

Our next question therefore is, where that Vineyard may bee seene. For in *Esaies* dayes; Surely (saith God) *the Vineyard of the Lord of hosts is the house of Israel, the men of Iudah are his pleasant plants*: All the world besides, was as a wilderness and a Forrest, the habitation of wild beasts: this onely was the Lords Paradise placed in the midst of the world, and fenced in from all the world; the subiect of our present Parable. But the circumstances of this Church doe minister occasion of 3. doubts, concerning the generall nature and state of Gods Church on earth, which are necessary to be vnsolded: first, seeing the whole church of *Israel* and *Iudah*, was at these times so generally corrupted, as well in idolatry and superstition, as in life & manners; that, as it is, *Esay 1. From the crowne of the head, to the sole of the foot, there was nothing sound, but wounds & swellings, and sores full of corruption*: A doubt ariseth how it might be called Gods Church and Vineyard, vnles an Idolatrous, and erring Church, notwithstanding may bee accounted Gods Church; an adulterous wife, Gods Spouse. 2. Seeing the house of *Israel* at this day was diuided, and *Ephraim* separated from *Iudah*, not onely in ciuill sort, but in the forme of Religion also; our next doubt is then, how these two Churches are notwithstanding by the Prophet counted as one: *The vineyard of the Lord of hosts is the house of Israel, though the men of Iudah be his pleasant plants*: And seeing both *Iudah* and *Samaria* are now laid waste, and the Church and Vineyard there is vtterly destroyed; our last doubt is, where the Vineyard and Church of God may now be found on earth. I will lightly touch them all; speaking first of the place where the Church is; secondly, of her variable state, her purity and corruption: thirdly, of her vnity, how, many particular Churches are notwithstanding one.

Now

Now for the first, where the Vineyard of the Lord of hosts is. Vnhappy Israel, thou hadst an eternall promise; *This (said God) is my rest for ever, here will I dwell:* but thou diddest thy selfe reiect God, and didst cast the LORD thy Redeemer out of his owne Vineyard: thou diddest with a loud cry, in the sight of the Sunne, and in the hearing of the Gentiles protest, *Wee will not haue this man to raigne ouer vs, wee will haue no King but Caesar.* Thou diddest lead him out of thy City, & diddest crucifie him without the gate, calling for the guilt of his innocent blood, not onely vpon thine owne head, but also vpon the heads of all thy posterity. And now the Lord is risen vp again, and is departed; the Vine is remoued, and planted else-where: and as for that olde Vineyard, it is burnt, it is burnt with fire, and the wilde beasts of the forrest haue deuoured it vp.

Psal. 132.
ver. 14.

Seeing then the Lord will not bee without a Church on earth, without a Vineyard: if wee demand where it is now; it is euident, that since *Iudah* is for her contempt laide waste, the Lord hath planted his Church in the desert of the Gentiles: secondly, it is as euident, that according to the prophesies, he hath enlarged the bounds thereof, and hath made it vniuersall and Catholike, so that there is no City nor Nation, which will receiue that eternall roote to bee planted in it, which may not become a part of his Church and Vineyard. This appeareth by the manner of Gods proceeding. When *Paul* and *Apollo* the Lords workmen went forth to worke, in what City soeuer they stayed, they made a Vineyard; *Paul* planted, *Apollo* watered: and by their industry the Lord had a new Church in *Corinth*; a Church at *Ephesus*, a Church in *Galatia*, in *Thessalonica*, in *Philippi*: the other Apostles and Euangelists did the like in other Countries, planting Vineyards as farre as India: so that if any man would know where the Lords Church is, wee need not seeke for secret marks and tokens: These Vineyards are easily discerned from other partes of
the

Psal. 80.

the earth : And yet not by their fruits; for often they bring forth wilde grapes, but by their roote that is planted in them, in what Country or place soeuer; that Vine which came downe from heauen is planted, where soeuer it is outwardly receiued, as the roote and spring of mans life and saluation: where there is Baptisme to ingraft and incorporate the new professed branches, and the food of the word, and the communion of the Lords Supper, to make them encrease and grow, there is a Vineyard : because there both is his vine, & the means to make it spread to the Lord of hosts, and therefore there is his eye, and care, and prouidence and protection, there he expecteth fruit: for where soeuer God vouchsafeth to bestow the outward grace of the knowledge of Christ, and to continue the sowing of his seed of life; it is an euident token that he hath some people in that place.

Thus of those seuen seuerall Vineyards and Churches in Asia, with their Angels and ouerseers, *Reuel. 1.* though one Church was purer then another, and some were so degenerated, that the great LORD of the Vineyard doth threaten them with desolation, and remouing the vine root; yet his carefull eye was ouer them all, & hee that seemeth to bee gone into a farre Country, yet was seene walking in the midst of them, and, as it were holding them in his hand. And thus to seeke no other marks and notes of the Church, then this present Parable affoordeth; what greater assurance can we haue to our selues, that the Lord hath chosen vs for a part of his Vineyard, then this, that he hath with such care and long assiduity laboured to plant the knowledge of Christ crucified among vs; that he hath rayfed vp such multitudes of Labouers amongst vs, and indued them with excellent faculties and graces, and sent them into his Vineyard to follow his spirituall husbandry; that hee hath so many thousands dayly ingrafted into him by Baptisme; that he so mightily protecteth them with his defences, & so continually feedeth them with the know-

knowledge of his word, so importunately calleth at their hands for the fruits of a Vineyard, and no doubt receiue them some? for it is impossible that all these things should be in vaine, as not from God, seeing not so much as the raine and snow from heauen doe returne againe in vaine, *Esa. 55.*

10. 11.

The second question which the Vineyard moueth, is concerning the state of the Lords Churches, their purity or corruptions heere on earth, whether they are alwayes cleane, and not sometimes through the negligence of the Ouerscers ouergrowne with weeds, or through their priuate couetousnesse sometimes planted among, with other plants. For first, the Church of *Judah*, howsoeuer at this time, in the dayes of *Vexiab*, it held the publike profession of God purely, yet was it both now so generally corrupted in maners, that in *Esa. 1.* God cryeth against it: *Abominable Nation, laden with iniquity, corrupt children, which haue forsaken the Lord:* After, in the dayes of *Abas*, both Prince & high Priest and people, euen the whole outward state fell to Idolatry, and by little and little so corrupted their waies, that as *Ezechiel* chargeth her, shee went beyond her sister *Samarita* in spirituall fornication and idolatry. And yet notwithstanding this her vncleannes, shee is still counted the Lords Spouse, though a harlot also; and the Lords vineyard, though for the outward face in most part cleane degenerated; yea, and the Lord by his Prophets wooeth her as his owne, because shee had not absolutely renounced his covenants; otherwise God had no publike & visible Church and Vineyard at all vpon the earth in those dayes. Nay, I may goe further and affirme of *Israel*, that though it not onely worshipped God by calves, and after in *Ababs* time, did set vp *Baal* also, the god of the Gentiles, and then as the Prophet chargeth them, halted between God & *Baal*: yet the Lord, not only in this place calleth it his Vineyard, and professeth, *Ier. 3. 9. I am a Father to Israel, Ephraim is my first borne;* But his mercifull presence in the midst of these

abominations did not cleane forsake the, but that he had of his Prophets continually amongst them, and many messag-
 es of kindnes he sent to their state, and many miraculous
 deliuerances he wrought for them; and after almost three
 hundred yeares Idolatry, when *Israel* was for this their irre-
 uocable obstinacy in rebellious fornication to be cast off in-
 to the hands of her enemies, and yeelded vp to captiuitie:
 yet he is as it were distracted within himself, *Hos. 8. How shal*
I deliuer thee vp, O Ephraim? My heart is turned within mee:
I will not (yet) execute the fiercenes of my wrath: for though
Ephraim were a prodigal sonne, yet he was counted a sonne
 to his last being, euen till he gaue vp the seale of circumci-
 sion and outward profession of the name of the God of *Is-
 rael*. Can then an Idolatrous Church be counted the Lords
 Church? and a degenerate Vine that onely groweth vpon
 another roote, and bringeth forth wilde fruit of another
 kind, be named the Lords Vineyard? Surely, to vse Gods
 owne similitude, where there hath publickly passed a so-
 lemne contract of marriage, visibly confirmed by Coue-
 nants and pledges mutually deliuered and receiued, though
 the wife keepe not the truth of her first faith, but euen o-
 penly and shamelesly turneth away her heart after other
 louers; yet til there passeth a publike renouncing one of the
 other, and a bill of diuorcement giuen, and separation pas-
 sed, she is accounted his wife whose name she beareth, &
 whose wife shee publickly professeth her selfe to be: So is
 betweene God and his visible Church, both *Israel* and *In-
 dah*, notwithstanding their fornications, still kept the pub-
 like profession of the name of the God of *Israel*, they retai-
 ned circumcision, the outward seale and pledge both of his
 Couenant; both offered sacrifices to him that brought the
 out of *Egypt*, euen by that stile, though in a superstitious ma-
 ner: both had the law of God publickly amongst them, &
 his Prophets also: And therefore this outward foundati-
 on of the old league and covenant continueth still; the Lord
 accounteth them both as his; and notwithstanding their
 knowne

knowne adulteries, and their children of fornication by other gods (whom they also serued) hee intreateth them, though in anger and displeasure, and in threates, and sometimes in chasticements, yet as his owne (for they were neuer denounced till they were destroyed) and by the benefite of that same outward society & coniunctio, which in the midst of their other abominations still remayned between God and them, of the word and Sacrament many spirituall children also were borne by them to the Lord, such as those 7000. were in *Elias* dayes, who liuing in house together with their illegitimate brethren, feared their father, the God of *Israel*, and secretly mourned at the abominations of their mother; howsoever by liuing in so corrupt a house, they might be tainted with some of the corruptions of their mother, and carnall brethren. And this is the nature of the Christian Church, wherof that was a figure: it is here on earth, subiect to alterations, and to that like generall defection and ouerrunning with weeds, which both Christ and the Apostles prophesie should happen in the outward and visibie face thereof, which we see did happen in the figuratiue Church of *Israel* before Christ, though the roote and foundation of Christianity shal neuer faile in it, and the booke of God, the seed of immortality, shall remaine in it vn corrupted; and the publike profession of Christ, shall neuer be vterly choaked for the Eleets sake, that shall bee from age to age of this world being borne in it; yea, though one part of the Church, whose preservation of the truth shall be lesse corrupted then an other, as *Judah* was in comparison of *Israel*. For the particular Churches are like Vineyards; some flourishing for a time, some barren, and according to their husbandmen, some cleaner kept, some overgrowne with thornes; some become wilde for want of pruning; yea, they are like our bodies, some sound and orthodox, some more diseased, some sicke vnto death, and some vncleane and leprous, and with whom there can bee no communion.

Thus the Church of *Corinth* in the Apostle Saint *Pauls* time, was not so sound as the Churches of *Rome* & *Ephesus*, the Church of *Galatia* was infected with a most dangerous error. After, when *S. John* wrote, the church of *Ephesus* had her imperfections; the other fixe Churches were more infected, and amongst them *Laodicea* was in farre worse estate then either *Pergamus* or *Thyatira*; and yet all these remained the Lords Churches and Vineyards in the midst of their errors & corruptions, because they helde that foundation of Christianity, vpon which the Church is builded: *Thou art Christ the Sonne of the liuing God*: For although as euery sinne is opposite to the loue of God, so euery error also is opposite to his truth, and doe not agree together: yet by reason of our weake eyes and iudgements, not discerning the disagreement of truth and error, as of righteousness and sinne, the best men doe receiue some probable errors into the society of truth, without reiecting and ouerturning their faith of those grounds which they truly hold; and therefore though euery little error in matter of faith be dangerous, and causeth some defect and mayme in our practise of piety, eyther in our inuocations of faith, or in our works of loue, and the more deadly, the nearer they touch the principall grounds: yet they doe not all make wounds vnto death, and kill our faith and piety, till they come to be knowne and wilfull errors, that is, to be heresies and sinnes of the will; for then the least error is deadly, because it is wilfull, and directly opposite to the loue of the truth of Christ.

Finally, as one Church is more or lesse pure and Orthodox then another, so wee see how the selfe same Churches continue not alwayes in one and the selfe same state; for the Church of *Iudab* was sometime religious, sometimes idolatrous, sometimes purged in part the groues and high places still remaining; so hath euery Church in the world since Christs time vndergone great alterations and changes: the Church of *Rome* in her first ages was very sound and

and pure; the Easterne Churches were more ouergrowne with errors in these latter ages since, as *Platina* obserueth, *Iohn 10. The people were cleane departed from Saint Peters steps;* the west Churches haue more declined, and the Easterne Churches, except that one error of the proceeding of the holy Ghost, in all other parts of faith, remaine much more pure then the Church of *Rome* and her adherents: yea *Rome* it selfe began a little changing of her selfe, when *Pius* the fift, acknowledging that their bookes of publike diuine seruice in all places were stuffed with vaine errors of superstitions, did cast out some corruptions, and (no doubt) besides the priuate reformatiōs both in the iudgements and practise of numbers of her followers, who will not embrace all her abominations, she would haue proceeded further in publike reformation, had not, besides the loue of her priuate gaines, a respect of her publike credit hindred her: for by confessing any one error, shee seeth that shee should giue preiudice against her self for other her opinions, in acknowledging that shee might erre in them also. Which ministreth an answer to their vaine obiections; who demand of vs where our Church was for so many ages, till *Martin Luthers* dayes, in what caue of the earth it lurked? for our Church is one and the same which it was at the first planting of Christianity amongst vs; It hath alwayes had one and the same roote and foundation, one and the same Christ publicly professed, though at the first more purely, afterwards more corruptly; and now by Gods mercy the same Christ more purely againe. For as the new dressing and weeding of a Vineyard, is not a new planting; and as the often repairing the decayes and purging of the vncleanes of the Temple, was not the new founding and building of another Temple; so in our Church, since it was reformed we know no other difference from that which it was before, then such as wee see in the Vineyard and Church of *Israhel*, which in the dayes of *Manasses* was full of superstition, in the dayes of *Iosiah* had her abominations cast out, and the

purity of Gods seruice restored according to his owne law.

There were crept into our Church grauen Images, & the likenesses of things in heauen, and things in earth; and men did bow downe and worshippinge them contrary to the law, and contrary to antiquity; for, as yet appeareth euen by the buildings and walles of our most ancient Churches, there was no place within the Church provided for them. To these Images of dead men they did light candles, and burned Incense, and offered gifts after the custome of the heathen; the light of the Church was removed out of the candlesticks; and the word of God, which is the true light of the world, and lanterne to our feet, was hidden vnder an vnknowne tongue, as vnder a bushell; that which the Apostle calleth both our milke and our meate, was taken away, and nothing was read to the peoples vnderstanding, but the lies of their Legend; the author therof had a leaden head, & a brazen forehead, as *Vines* a lerned Papist censureth them. The holy Sacraments of the church were profaned; to the sanctified water in baptisme, cream was added, & salt & spittle, & by the people receiued as parts of the sacrament; the Lords Supper was mangled; the cup of blessing, which is the Communion of the bloud of Christ, was sacrilegiously removed; & the communion of the bread was turned into a priuate masse of dead ceremonies: These and infinite other abominations were growne vp so high, that they did both draw all the farnes from the roote, and ouerdrop and ouershadow the true vine, and euen called for the sickle to cut them downe: for there was not any learned deuour man amongst themselves in those ages, who did not both bewaile the corruptions of the Church, as appeareth by them that wrote, and in particular acknowledge some one error of theirs or other; though now authority stoppeth their mouthes, and clippeth such tongues; and the *Indices expurgatori* do rase those confessions out of their writings. Now the indisposition therefore, eyther of the Church of

Rome,

Rome, or any other neighbor Church to reforme themselvs, can be no iust excuse for our Church, and her ouerseers, not to reforme her selfe, then it had beene for *Israel* to sinne, because *Judah* sinned, or for *Judah*, because of the sinne of *Israel*. In these cases of Gods seruice and honor, the expectation of neighbours, and desire of vnity is no allowed answer: but that of *Iosuah* belongeth to all gouernors, which he spake to all *Israel*, *Iosu. 15.* *If it seeme euill in your eyes to serue the Lord, chuse you this day whom you will serue: but I and my house will serue the Lord:* and that rule of *Hosea*; If *Ephraim* be ioyned vnto Idols, let him alone; and if *Israel* play the harlot, yet let not *Judah* sinne. Only our hearty prayer vnto God is, that as we do communicate in the general grounds and foundations of Christianity, and ioyntly professe the same Creede, so the Lord would giue them hearts to remoue these abominations, which blocke vp the way of peace and communion between Church and Church; or if eyther for pride or couetousnes, they will acknowledge no error, yet hee would giue them contented minds to keepe to themselues their owne corruptions, which now being cast off by vs, would be so much the more loathsome to put on againe.

The third doubt which the vineyard of the house of *Israel* answereth, is the vnity of the Church, seeing the deuided houses of *Ephraim* and *Judah* not so much seuered in state, as in religion, are yet by our Prophet accepted as one vineyard: for though one read of many seuerall Churches in the new Testament also: yet that of Saint *Augustine* is most true, there be many Churches, yet but one Church; and in such sort many; yet they are all but one. Nay, in the vnity of the Church, wee must yet goe further, and acknowledge with the same father, the Church is the body of Christ; not that which is here or there, but that which is euery where throughout the world; neither that which is at this time, but euen from *Abel*, vnto those which shall hereafter bee borne, and belieue in Christ vnto the end: the

Psal. 64.

Psalm 90.

the whole company of saints belonging to one City, which is the body of Christ, and whereof he is head: for this is that which the Apostle affirmeth of all beleeuers: *Bee they Iew or Gentile, bond or free, they are all incorporate into one Company, they all make one body.* But this vnity is properly meant of Christs mysticall body and Church, which is inuisible, of which church these men are no part, who are onely in *Sacramentis Ecclesia*, as Saint *Augustine* expoundeth himselfe; that is, of the whole body of the faithfull from *Adam* to the end of the world; yet notwithstanding these outward visible societies of professed christians, in which the militant members of Christ, mingled with the bad, are yet in framing for eternitie, these also haue a bond of vnity also, and though they bee many, yet are they but as one.

Now the outward bonds of these visible Churches are diuers: for 1. they all spring by propagation, from one originall mother Church: *Ierusalem*, which is beneath, is the mother of vs all, and from *Sion* came the Gospell by propagation vnto all Nations. But this bond is not so strong, as to tie them in one, that are sprung from one beginning: There is a stronger, which this Parable of a Vine doth lay before vs: for the Vine or tree which is diuided into so many seuerall branches, some dying, some springing vp; and one bough perhaps, bearing seuerall fruits from another; what is it that maketh them all one, but their owne stocke and roote, on which they all visibly grow? this is the visible bond of the seuerall armes, and parts of the visible Church; they all outwardly ioyne in that one roote Christ, in whom they are all visible ingrafted, & on whom they all make outward shew, that they doe stand and grow.

The Apostle, *Ephes. 4. 5.* exhorting Christians to vnity, setteth downe this bond, and to it addeth two other kinds, the vniformity of our faith, and articles of beleefe. There is one kinde of ingrafting, one badge of their incorporation, Baptisme. *One Lord, one Faith, one Baptisme: i. One King,*

King, vnder which they liue; one Law, by which they are guided; one common badge of their incorporation, which they all publickly receiue: so that seeing the Iewes, howsoeuer dispersed amongst al the Nations of the earth, and liuing without dependance vpon any one common gouernour, and yet accounted but as one Nation, because of the bond of their vnity in the publicke profession of the Law of *Moses*; and seeing they that hang on *Mahomet* as their Prophet onely, howsoeuer diuided both in sects and kingdoms amongst themselues, are yet in regard of their common profession of *Mahumetisme*, accounted but as one body of *Mahumetans*; How much more truely doe these 3. bonds of professing one and the same Lord and King, of receiuing his one and the same law and word of incorporating themselues into one body by Baptisme, in which 3. the essence of Christianity consisteth, make al the professed christians of the world of one incorporation, howsoeuer they are scattered in the earth, and scattered in place and in knowledge one of another? yea, and in som priuat opinions also differ; for they all visibly meete in their one roote Christ, and in professing of faith in him. To these 4. common bonds the Primitiue Church added, as they might, a fift bond of communion, and mutuall society, euery new created Bishoppe and ouerseer of any particular Church, sending his synodical letters of the profession of his faith to his neighbour brethren, and they accordingly receiuing one another into the communion and fellowship of loue, as appeareth by the Ecclesiasticall story. Lastly, when the Emperor himself became a christian, and the bonds of the Empire and of the church were in a maner all one, they added a 6. bond; the common assemblies of all the ouerseers of the particular Vineyards within the Empire, in common counsell to make peace, and set down orders for the peaceable and vniform gouernment of the whole. But the church of *Rome*, which in the greatnes shee is growne to, sayeth of her selfe, as *Babylon*, Reuel. 18. *I am a Queene, and am no*

widow, and sh^e all see no mourning, that is, I cannot faile, would teach the world a new lesson or article of christian faith, not read in the Scripture, not thought of in the Primitiue church, not acknowledged by any ancient Father, not dreamed of by any ancient Bishop of that See, that notwithstanding God thundered, and was angry, when the Israelites asked a King, as therein reiecting God to raigne ouer them; yet now the Church cannot be vnder Christ and his Iudges, as *Israel* was, vnlesse she haue a King, an absolute Monarch ouer her, and that is the Bishoppe of *Rome*: that all who acknowledge not this doctrine, are heretiques; all that yeelde not that obedience, are schismatiques; none of the Church and body of Christ; all as Publicans and Infidels, and in the state of damnation. A fearefull sentence, like that of the Bramble, Iudg. 9. *If you put not your trust vnder my shadow, fire shall come out from me, and consume the Cedars of Libanon*: For if all bee schismatiques, and cut off from the Church, like branches from the Vine, that acknowledged not the Bishop of *Rome* for their King: then was Saint *Cyprian* in a damnable estate, who not onely reiected *Stephanus* the Bishoppe of *Rome*, in a matter of faith, but in matter and cases of iurisdiction also forced appeales to *Rome*, and aduised the Bishops of *Spaine* to repeale him, whom *Stephanus* had restored to his Bishoprick. Then was Saint *Augustine* in a damnable estate, who with 216. Bishops, in the 6. Councell of *Carthage*, not onely wrote to *Innocentius*, not to receiue appeales out of *Africa*, nor to send his Legats a letter, nor to bring in the smoky pride of the world into the Church of God, but also made a decree purposely against his challenged authority, that what Priest or Deacon soeuer should appeale to any beyond the sea, he should be excommunicated throughout all *Africa*.

But what doe I speake of particular Bishoppes, that a canonicall Councell of *Calcedon*, of 630. Catholique Bishoppes was in a damnable state, which made a decree, that
the

the Archbishophe of *Constantinople* should haue equall priuiledges with the Archbishop of *Rome*; and that he hauing the next place of honour, should in causes Ecclesiastical be aduanced as farre as the See of *Rome*? And although the Popes Legates did by all meanes labour to stay the decree, as being repugnant to a former decree of the *Nicene* Councell for the church of *Antioch*, yet it passed with generall consent, and was pronounced by the Iudge as the decree of the Councell: neither is this it selfe so much to be regarded, as the reason they gaue for that their decree; that as their Father had not giuen, without good aduice, to the See of elder *Rome*, the first place of honor, because that City was the seat of the Empire, so with a former councell of 150. Bishops at *Constantinople*, vnder *Theodosius* the elder, moued with like consideration, had giuen equall priuiledges to the most holy See of new *Rome*; and they insisting in the steppes of sacred Fathers, did againe decree the same thing. This was in those dayes the opinion of the Bishops of the whole world, concerning the ground & reason of the Bishoppe of *Romes* Primacy; neither was that the opinion of the Church for a time: but three partes of the Christian world, vnder the three Patriarkes of *Constantinople*, of *Antioch*, and of *Alexandria*, haue alwayes since receiued him as hereticall for his claime, insomuch that they denied their Emperour *Michael Paleologus* christian burial, for yeelding to the Church in the councell at *Lions*; & euen at this day, though their miserable slavery vnder the Turke might force them to yeeld a shew of subiection to any christian, of whom they might hope of any comfort: yet they cannot in their consciences frame themselues to this grosse and lying flattery. Wretched men, if vndergoing such miseries vnder the hands of their enemies for Christs name, neglecting such liberties and worldly preferments, as are proposed to reuolters, they are notwithstanding in the damnable estate of the Turkes and Infidels; and Aliens from CHRIST for that default, though they thus

liue as Confessors, and many of them die as Martyrs.

But to conclude, the vniuersall Church and Spouse of Christ, for many ages after her Lords ascension, kept herself free from these domestickall yokes; neither could shee bee induced, that any decree or cannon should be imposed ouer her by any one of her Bishops, but that which her self in the free and common Council of her elder children concluded to bee good for her selfe and hers: for execution of which orders and Canons, though shee appointed her elder sonnes to ouersee her younger first, some as Bishoppes to ouersee her Presbyters; and after some as Primates to ouersee her Bishops; and lastly, some as Archbishoppes and Patriarks to ouersee her Primates; yet all the orders which they exacted of particular persons, were the common decrees of their Synods. Now wonderfull it is to consider, how one of her owne children, by getting the elder brothers place, hath in the absence of the Lord, vsurped and claimed ouer the necks, first, of all his brethren in particular; and lastly, ouer the necke of his mother also, creeping vp by the Emperour, like Iuie by the Oke, till he had ouertopped him also; from a primacy, to a supremacy, and after, to an absolute and visible Monarchie and Kingdome of Romans, and as Lord of all, imposed lawes to his owne mother, & drawing all power into his hands, and making himselfe as the Sunne, from which all others, both Moone and Stars do receiue their light.

Thus hath *Lucifer* inuaded Christs poore Family, and hath made choyce of a person of humility, by whom, vnder the colour of piety and religion, hee might bring into the Church of Christ, the highest degree of pride, that euer the world saw in any worldly state, or the weakenesse of man is capable of; whom hee setting vp on the foundation, not of a rocke, but of imagination and opinion only; and crowning with a triple crowne, hath perswaded both him to take, and perswaded men to giue more then humane honours,

nours, as high as to the titles of *Optimus maximus*, our Lord God the Pope; and as our Countryman *Stapleton* writeth to him, *Supremum in terris Numen*, forcing the Emperors sometimes acknowledged for his gracious Lords and Soueraignes, to yeeld their neckes for him to trample on, and the Kings and Princes of the earth to licke the dust of his feet, and all the people for their saluation to fall downe before him, as hauing all keyes and powers of heauen and earth, and hell, and purgatory; as blasting with the breath of his mouth like lightning, whatsoeuer hee curseth; as hauing the oracles of God in his breast, and that neuer ordinary priuiledge that he cannot erre.

This was the punishment of the Church, after that thorow abundance and wealth, and ease, she became wanton, and loued not the truth: that as it was prophesied, *2. Thess. 2. God should send strong delusions, and men should belieue lies*, to the astonishment of all other churches, both Easterne and Southerne, who wonder that wee can belieue such fancies.

As for the necessity of one visible Monarch to make the visible church one, seeing the Apostles writings in their so often mention of the church, and the pastors of the same, neuer intimate this doctrine of this Monarchie, seeing *Eph. 4.* the Apostle of purpose laieth the grounds of vnyty, alledgeth those other bonds, *One Lord, one Faith, one Baptisme*, and omitteth this; seeing after reckoning vpon the seuerall degrees of Ministers both ordinary and inordinary, giuen to his church, after his affection for the building of it in truth and loue, hee setteth downe Apostles, Euangelists, Prophets, Pastors & Teachers, this one Monarch is not once named to the church; seeing before Christs comming God had a visible Church in *Iob* his house, not depending vpon the Church of *Iudah*, and is also granted by *Bellarmino*, and yet the Church of God was alwayes one; seeing since Christ the Primitiue Church had no such head, but as *Aeneas Silvius* acknowledgeth, *Ante Nicenum Concilium*

lium sibi quisque vinebat, & ad Romanam Ecclesiam paruum admodum respectus habebat : and yet in the long time of that little regard of *Rome*, the Church of Christ was one; seeing to this day all Churches in the three partes of the world, haue so anciently renounced this one head, who notwithstanding may not be accounted castawayes, and no partes of Christs Church; seeing whatsoever reason is vrged of necessity, one Bishoppe doth as necessarily proue the necessity of one King ouer all the Christian world; truely, we are so farre from thinking the necessity of one visible head to be an article of our faith, that contrariwise wee agree in iudgement with *Gregory* the Great, concerning the danger of the same, who disputing against the very name and title of an vniuersal Bishoppe, bringeth this reason against the thing, *Ecclesia vniuersa corrumpitur, si ille vniuersus cadit :* if that vniuersall Bishoppe should fall, his fall be the ruine of the whole Church. This our lamentable experience hath made good, not onely in the gouernment of the Western Churches, in which he hath been like a wilde Bore in the Lords Vineyard, but also in their faith, which by reason of their generall subiection to that one head, was as generally tainted with the same errors: for as when one foot slip-peth, the other may stand and vphold the body, vnlesse it bee carried with the sway of that which slipped: so when one Church faileth in any point of truth, an other may stand & vphold the same, vnles they be dependant one vpon an other, & respect not that only vncorruptible head Christ, and his vchangeable lawes.

2 Now, that we haue found out the Lords Vineyard, and considered the nature and state of the same, wee are in the next place to consider the husbandry which the Lord of this Vineyard vseth, the labour, the cost, the skill, and care hee bestoweth on it to make it prosper; for since that vniuersall curse pronounced by the mouth of God, *Cursed be the earth for mans sake: thornes and thistles shall it bring forth :* good things do hardly thriue, without skil-
full

full and industrious planting and cherishing; their impediments are many; their helps must be so many, that the Vineyard which is neglected and left to it selfe, may seem in a manner blamelesse, though it proue not fruitfull; for these duties therefore of the husbandman, the Lord conscious to himselfe of his own goodnesse towards it, doubteth not to make the Vineyard and Church it selfe, and euery plant thereof, euen all the inhabitants of *Indah*, his Iudges, what one thing hee hath omitted which might haue smothered it, (*What could I haue done to my Vineyard* (saith God) *which I haue not done?*)

The particulars were set downe before. 1. The choice of the seat of *Canaan*, (*My beloned had a Vineyard on a verie fruitfull hill.* 2. His fencing it from spoyles (*He hedged it about*) with his mighty protection. 3. The choyce of the plants, (*Hee planted it with the best plants*) the roote the (*true Wine that came downe from heauen*) the branches, the sonnes of *Abraham*. 4. The preparing of the Soile, he gathered vp the stones that might hinder the growth, the *Cananites* and *Hittites*. 5. For a further defence hee built a Towre in the midst of it, his glorious Temple. 6. He set vp a Vinepresse in it, an Altar vpon which they might offer the fruits of their free will offerings; to those hee added continuall pruning and dressing, & warring of it from the cloudes of heauen: It appeareth after, *Vet. 6.* For the prooffe of these particulars, reade the old Testament. What is the whole history of the Bible, but the narration of Gods blessings vpon his owne people, as if hee minded no other nation, no part of his creation but onely them? What is *Genesis*, but the miraculous preservation of them in their first spring and tender beginnings, till they were growne into a great people, now a plant able to bee remoued, and to stand by it selfe? What are *Exodus* and *Numbers*, but a powerfull translating of this Vine by a mighty hand out of the Garden of *Egypt*, where it was borne downe, and the gracious ordering and preserving of it, as it were, aboue ground.

ground in a wildernesse, where it had nothing to live on for forty yeares, till it was to be planted in *Canaan*? What are *Leuiticus* and *Deuternomy*, but the heauenly rules and orders of husbandring, disposing and pruning, and dressing this vine to preserue it in state? And lastly, what are the histories of *Iosua* and *Iudges*, and *Kings*, but the mighty planting of it in the land of *Canaan*, the casting out of the *Cananites*, like stones & thorns, & the weeding out of those mighty Nations, which might hinder the growth of the Vine? There the heauens and the earth, the sunne, the fire, the cloudes, and the sea, together with the Angels & host of heauen, all were commanded in their seuerall callings to attend vpon this Vine: for they were the people which the Lord called to be a holy generation, his royall Priesthood, and that was the place of which he prophesieth, *Psal. 132. The Lord hath chosen Sion, and loveth to dwell in it, saying, here is my rest for ever, here will I dwell, for I haue delighted therein: I will surely blesse her victuals, & satisfie her poore with bread: I will cloath her Priests with saluation, and her Saints shall shout for ioy.* Now those temporall blessings of peace and abundance, those temporary deliuerances from al enemies, those miracles and those wonders, and that sensible presence of God himselfe in the midst of them, though they seeme strange in our eyes, and at the reading of them doe make vs Christians to say, Hee hath not dealt so with any Nation, Hee hath not dealt so with any Christian Church; yet wee are deceiued, for the gracious kindnes of God died not with *Israel*: but rather those visible mercies towards *Iudah*, were the visible seales of his inuisible and perpetual graces towards his Church, and euery part thereof; for where he hath an outward Church, there he hath also some elect to bee placed in it for eternity; and where any of his elect are, there are all things necessary to their accomplishment, his *Ministers*, his *Word*, his *Sacraments*, his *Graces*, his *Protection*, his exceeding love. For seeing those outward visible Churches, bee as it were the Lords Workehouses;

houses, wherein hee frameth the inuisible members of Christs body by grace, and proportioneth them to glory: that eternall wisdom and loue will so prouide, order, and proportion also those means one to another, and all vnto the end, that it may iustly challenge the whole world: what should I say? (*What could I haue done for my Vineyard which I haue not done?*) And here, though occasion is offered, It were a good thing to prayse the Lord, and to sing vnto the name of the most high, to declare this his louing kindnes in the morning, and his truth all the day vntill night season: (for so much of our life is Angelicall, as is spent in songs of thankesfulnes vnto our God;) yet I must leaue this work to be the sacrifice of your priuate deuotion. In which that one onelic benefit vpon the Christian Church is more then wee shall be able to comprehend, that this Vineyard, this Paradise whereof himseife vouchsafeth to be the husbandman, hee hath purchased to himselfe by the price of blood, not as *Ahab* purchased *Naboth* his Vineyard by the cruell shedding of the right owners blood, and vniust robbing the possessor of it, but by giuing an infinit price for it, the blood of his onely beloued sonne to redeeme it, where it lay engaged in the hand of iustice: and the Apostle concludeth necessarily, *Rom. 9. Hee who spared not his owne sonne, but gaue him for his Church*, how shall hee not with him giue all things to her? he that hath yeilded vp the person of his infinitely beloued to be a sacrifice for her sins, and doth giue his flesh to feede his Church, and his blood to bee her drinke: how iustly may hee demaund, What could hee doe more for his Vineyard which hee hath not done?

But here though it be with the consent of all tongues acknowledged, that the blessings of God vpon his Church and euery part thereof are exceeding great, yet this challenging, as it were, of his own omnipotency, (*what could I haue done more, which I haue not done?*) rayseth a doubt not to be ouerpassed. For might not this house of *Iudah* &

the inhabitants of *Ierusalem* haue replyed in the wordes of the Leper, Math. 8. 2. *Lord if thou wilt, thou canst make me cleane?* the ordinarie obiection which many godles persons in our times doe frame, both against God and themselves, attributing their impenitency not to their owne obstinacy and corruptions, but to Gods vnresistable will: for, if hee would (say they) he could sanctifie vs, and make vs cleane also. Wherein, first, that is vndoubtedly true, that God, who made Iron to swimme, and rockes of stone to yelde forth streames of water; who made *Aaron* his dried staffe to bud, and bring forth Almonds in a night; he, who could of stones raise vp children vnto *Abraham*, if hee would by miracle, could mollifie these obstinate sinners also, and make their rockie hearts gush forth with teares; hee could make them of stones children, and of withered stickes fruitfull trees, and that in a moment by the might of his omnipotent power: but as in the gouernement of the world, hee hath set downe an ordinary course according to the nature of his creatures, which he doth not alter, but vpon speciall occasion, as our Sauour noteth in the cure of *Naaman*, and in the feeding of the widdow of *Sareptha*, Luke 4. 27. so in the ordering of his Church also, & conuersion of the soules of men, he hath set down an ordinary course of secondary spiritual causes agreeable to their end, and fitted to perswade the mind of man; as principally, the word of truth and light in the mouth of his messengers, accompanied with a measure of his spirit. Thus by *Moses* and the Prophets hee conuerteth sinners: if men will not heare them, no though a man should rise from the dead, saith our Sauour, they will not belieue: for these are so forceable, and so proportionated in his wisdom to the heart of man, so seconded with the graces of his powerfull spirit, both for the instructing of the mind, and thereby the inclining of the will, that vnlesse a man hath more then ordinarily corrupted himselfe in sin, vnlesse he be like these trees in *Iude* his Epistle, *Twice dead*, and plucked vp by the roots,

rootes, vnles hee bee like *Lazarus*, not onely dead, but stinking also in his graue, habitually corrupted, and that with such kinds of particular vices, as are opposit to the receiuing of the life of grace; it could not but draw him vnto God. Of this sort are those obdurate sinners, which *haue hearts and cannot repent*: for though all inherent sinne be contrary to God and his truth; yet some sinnes and vices are more opposit to Christ then others, which maketh some sinners conuersion more difficult then others. Thus our Sauour affirmeth, that Publicans and Harlots shal sooner come to Gods Kingdome, then proud Pharisees, that stand vpon their owne righteousnes according to the Law, and therefore conceiued no need of repentance and redemption by an other Sauour. Thus he generally affirmeth of the Iewes, whose eares and hearts were by custome growne more then as all men naturally are, so obstinately hardned in contempt, against the word of truth, that, *had the signes and wonders that were done amongst them bene done in Tyre and Sydon, nay in Sodom*, they would haue repented in Sackcloth and Ashes, as the Nineuites did at the preaching of *Jonas* onely. And this is that obstinate opposition of some against the ordinary meanes of mans saluation, that caused not onely the Prophets to mourn, but our Sauour Christ to sit down and to weepe ouer *Ierusalem*, when he saw that shee would not bee gathered to her Redeemer; as if Christ should haue said, as God by our Prophet: *What could I haue done more for my Vineyard which I haue not done?*

Rom. 2. 5.

Mat. 11. 21

3 After the consideration of this so exceeding great cost and care bestowed vpon the Lords Vineyard, wee are in the third place to looke vnto the end of these his labours and husbandry bestowed on his Church; & that is the same which euery man which plāteth a vineyard, doth expect of his plants, *fruits*, (*I looked for grapes*) fruites naturall and proper to a Vine, proper to a Christian that receiue the nature, the sappe, the spirit of the roote Christ.

Why the good workes and fruites of Christians are compared to grapes, and themselves to vines, I partly shewed before. For, as nothing is created for it selfe; so the poorest creature that GOD hath made, is inabled with some gift to imitate the bounty and goodnesse of the Creator, and to yeeld something from it selfe to the vse and benefit of others; and this is their naturall worke: thus the Sun and Moone, and Starres, as they are indued with light & vertue, so they restlesly moue to impart their light and influence to the inlightning and quickning of the inferior world. Thus doe the cloudes flie vp and downe, emptying themselves to enrich the earth, of which notwithstanding they reape no haruest. Thus doth the earth without respect of her priuate profit, liberally yeelde her riches and fatnes to the innumerable armies of creatures, which all sucke her brests, and hang on her for maintenance, as on their common mother: and not to depart from our Parable, thus doe all fruit-bearing trees, spend themselves and the principall part of their sappe and moisture, not on the increase of themselves, but in making some pleasant fruit or berry, of which neyther they, nor their young springs shall taste; and this when it is ripe & perfect, they voluntarily let fall at their masters feet: & thus neither doth the Vine make her selfe drunke with her owne grapes, nor the Oliue annoint her selfe with her own oyle, and yet they strue to abound with fruites. For the more euery thing furthereth the common good of the world, the higher is the excellency of the nature thereof, and the greater resemblance it hath to the Creators goodnesse. Now when heauen and earth are fruitfull in their kinde, when neyther beast nor tree are idle, but are alwaies bringing forth something to the good of others; when not onely the creatures vnder man, but the blessed Angels of heauen are ministring spirites, perpetually and willingly seruing for our good: when God the father himselfe, with the Lord our King, are yet working, and diu-
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ding the streames of their goodnesse to the best behoofe of the world; how can it bee allowable, that when all the Armies of heauen and earth, the Creator with the creatures are thus busied in bringing forth fruit: onely man should remaine vnfruitfull, his faculties and graces idle, himselfe a burthen to the earth? It cannot be, for not onely the Church of God, for the gathering of her children, & the propagation of truth and piety amongst them, but the world it selfe, for the vpholding of her estate, doth necessarily require mans fruits: for seeing we grow together as members in a body, and branches in a tree; the life and sappe, & strength and helpe of the root, and head cannot be deniued to vs, vnlesse it be conuayed by ioynts and by sinewes, by armes and by boughes, by the mutuall ministry of man, by the works of iustice and mercy from one to another: and therefore vnlesse the Pastor yeelde the fruit of his light and knowledge, vnlesse the Magistrate do yeelde the fruit of his iustice and authority, vnlesse euery priuate man doe yeeld forth the fruite of those faculties & graces which they receiue not for themselues, but for the good of the body: they are no parts of Christs body, neyther haue they the spirit of the head, the spirite of loue in them; but they are theeues and murtherers, enemies to Christ and to his Church, they starue his body, and purloine from their fellow members those good things which the mercifull head hath so intended by them to vs, that the benefite might be ours, and the thanks theirs, and al might grow by the naturall fruits of loue.

But here ordinarily ariseth in the mind of man a vaine shift which much hindreth his fruitfulness, and maketh him draw in all to himselfe, and recall his sappe from the fruits into the roote againe, and that is a false reasoning with himselfe, that because, doe he the best he can, yet his fruits will bee earthly and sowre, and neuer perfect and kindly ripened, because were they neuer so perfect and abundant, yet they cannot merite lifes eternity to him that beareth

them, and because that which is wanting, is fully supplied in the all-sufficient fulnesse and superrogative merits of the head, and therefore it is but lost labour to spend himselfe in bringing forth such vnperfect fruites, so helpeles in the worke of his owne saluation: thus doth iniquity lie vnto her selfe, and turneth the truth of God into a lie: for though those three promises are all true, yet the conclusion we inferre vpon them, is altogether vncoherent. True it is, that though wee bee ingrafted into the eternall Vine Christ, yet wee retaine something of the nature of the olde stocke whence wee were taken, which giueth to our best fruites an earthly taste and some relish of the olde man. True it is, that though we are planted with the best heauenly plants of piety, yet they grow in a forraigne soile, and in a colde clime, farre from the Sun, and our fruites are not concocted and perfect; euen our most spirituall fruites, our prayers haue not a pleasing taste, vnlesse they haue some sweetning. But this defect is supplied by the great Angell of the couenant, who when he presenteth these our fruites to God the great husbandman, addeth to them of his owne precious incense, which helpeth their infirmity and harshnes, and maketh them acceptable, *Reuel. 8. 4.* Again, true it is, that these our fruites, were they neuer so abundant, and as excellent as mans perfectly restored perfection can afforde, yet can they not merite those crownes and kingdomes, and the eternity of that glory, but that *When yee haue done all that you can, wee must say that yee are vnprofitable trees*, not worthy the care and cost, the feeding, the watering, the graces, the continuance bestowed on them in this world, no more then the fruites of the Orenge and Lemmon, and Figge-trees in this our colde land are answerable to the extraordinary charge of their planting and maintaining; yet notwithstanding all this, euen these our sowre and vnperfect fruites, howsoever defectiue in themselues, are yet sufficiently profitable for the vses of the Church, during this her warrefare, wherein
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any meane thing is very comfortable, and troubled waters doe often serue for Souldiers drinke; and in that regard all they are pleasing to the great husbandman, to see these his plants in some degrees profitable to the world, and by their fruits, louing, cherishing and feeding one another, as their roote doth feed them. But for the Crowne of heauen, and a kingdome of eternall glory, this riseth about the compasse of the deseruings of seruants: It passeth to vs by another right and claime, by inheritance, due onely to vs as sonnes, and therefore children and babes as soone as they are adopted in Christ: the cues and murderers like the prodigall sonne, vpon their faithfull return to God, though they die immediately (as the theefe on the Crosse) before the time of fruit-bearing, and working in the Vineyard; yet by right of this their new birth, and adoption into Christs body, they haue a right to heauen equal with their brethren, that haue spent all their life in painfull fruit bearing; for *if sonnes, then heires* (sayth the Apostle) *euen fellow heires with Iesus Christ*: For notwithstanding for the present whilest these sons *continue in their minority, they differ not from seruants, though they bee Lords of all*, Gal. 4. 1. they obey their Fathers commandements, and they labour in his Vineyard, and doe more faithfull seruice in the house, one sonne of loue, then twenty hyred seruants do for feare of stripes: and this is to them as discipline healthfull and necessary for their owne good also, and in their time of liuing, the foundation of their perfection in grace, to make them fit for that heauenly place, & in all vertues qualified, for so great an inheritance in a society so glorious. And as for the reward of such obedient sonnes, wee haue our fathers answer to the elder brother that challenged his fathers iustice for his bounty towards his vnthriftie sonne, & hardnes towards him who had continued most faithfull in his seruice: *Sonne* (saith our Father) *thou art alwayes with mee, and all that I haue is thine*: as obedient sonnes therefore wee are alwayes with our father, this is our security, and

and all is ours, because sonnes. VVhat can we desire more? Our good works and seruices of piety are therefore, as S. Barnard most excellently concludeth of them, in the very end of his Booke; *De libero Arbitrio: They are the nurseries of our hope, the Ministeries of our loue, tokens of our secret predestination, foretokens of our future blessednesse: Via regni, non causa regnandi: they are the way vnto our kingdom: they are not the cause why wee shall raigne as Kings.* Now if notwithstanding all this, wee Christians cannot be induced to exercise our faculties in doing good, and to bring forth fruits of loue answerable to our new nature, as all other creatures do in their kind, without some reward and hire; behold first we are created, ordained, redeemed, furnished with gracer, maintained in our estate, with bountifull supplies of all necessities for our place: and what greater reward doth the Vine or the Oliue, or any other Creature expect for their fruits but their maintenance, euery thing in their kind; the Centurion in the Gospell *that had Souldiers vnder him, and could say to one, Come, and hee came, and to another, Goe and he went*, though into certaine danger of his life; what greater rewardes could hee giue to them, then this present abundance and maintenance, or what greater rewardes doth any seruant expect at his masters hand, for as great seruice and as faithfull as we men performe to God? Againe, were our naturall loue and seruices one towards another as ready and as perfect as are the duty of one member in the body to another, (for the Apostle proposeth as the sampler of our duty) yet wee receiue a further sufficient reward, the like mutuall helps from them againe: and what other reward doth the eye or feete, or hand expect for their daily attendance, but the like mutuall seruice from the body? Againe, this is the Apostles counsell, Gal. 6.1. *If any man bee falne, yee that are spirituall, restore him, considering thy selfe, lest thou bee also tempted; Euen as trauellers doe mutually aid, comfort, and in any distresse relecue one another without any further*

ther respects of priuate gaine. If all this will not stirre vp our Christian hearts to performe the duties of a Christian man, by which their owne soules are bettered and increased in grace: Behold yet a further commodity from the Master of the Vineyard, his speciall blessing, and increase of his care and graces vpon these plants which are most fruitfull: *For every branch that beareth not fruite in mee, hee taketh away, and every branch that beareth fruite, hee purgeth, that it may beare more, Ioh. 15.*

Thus haue they increase of graces from heauen, & which is the greatest of all graces, the grace of perseuerance, when other perish they are preserved and watered, when fruitles branches are cut off for the fire: for he not onely blesteth their store who spend it vpon their brethren, as springs that runne are fed that they may continue; but hee dealeth mercifully also with them that are mercifull to his children, and his pittie is ready to pardon their offences, & to remit their chasticements who are kind and pittifull one to another: how gracious is our God to his vines that bring forth grapes, who hath reward for those that giue but a cuppe (not of the iuyce of grapes) but of colde water to any little one for his sake? Thus doth the temporary fruits of our loue & mercy make a way for vs to Christs mercy, and so to our eternall peace. Lastly, if all this cannot stirre vp the graces of God in vs vnto fruitfulness: Christs finall separation & triall of his sheepe from goats, of his members from aliens and strangers; his finall publike sentence of life and death giuen in the sight of men and Angels, shall bee grounded, not vpon the diuersity of their inward hidden natures, but vpon their seuerall kind of acts proceeding from them, vpon the seuerall kind of mens fruits: *for every tree is known by their fruits: all Christs branches yeilded grapes, all his members as they were possessed, so they were moued, & did work by the spirit of loue.* Hereby yee are known to be mine, if ye loue one another, *Iohn 13.35.* and therefore this sentence also is

grounded vpon these fruits of loue; *Come yee blessed, for I was naked, and yee clothed me, &c.* As for the rest, they are none of his, who did not bring forth the fruites; depart yee fruitlesse, *Depart from mee yee workers of iniquity, for I know you not.*

Now what fruits the Lord in iustice expecteth of his Church for all his care and graces, wee see. It followeth, that we consider how the Lords expectation is answered, what fruits of thankfulness this visible Church of *Israel* brought forth to him that dressed it, the time of Vintage is come, the Lord commeth to visite his Vineyard, but behold the spectacle of vnthankfulness amongst the creatures of God: Man and amongst men, his Church is found barren, no grapes of account to bee found in her: An vncomfortable sight to him, whose heart and delight was fixed vpon his orchard, after such cost to redeeme and purchase it, such care to fence it, to water it with the blessed dew of heauen, and raine from the cloudes, to cherish it with the seasonable warmth of the sunne, to prune and dresse it by the hands of so many workmen & ouerseers, watching ouer it earely and late; and yet not to be made to drinke of the fruit thereof; and yet were it barren onely, there might remaine some hope of fruitfulness in another yeare; but behold, all is degenerated, and grown out of kind, the plants alter from the nature of the roote, they bring forth *Labruscas*, wild and vnwholesom grapes, in stead of the comfortable fruits of the Vine, mercy and righteousness. Behold oppression, in stead of the comfort and mirth of heart which wine causeth: behold the contrary effects of that venomous fruit, *crying and complaining*: what may bee expected from the Pagans & Infidels, from the wilde Forrest and these her people which know not God in the land of darkenesse, where Sathan reigneth? If this bee the state of Gods dominions vnder the kingdome of his righteous scepter, wherein the *Wolfe* and the *Lambe* should feede together, and the *Lion* should eat straw

straw with the Bullocke, according to *Esaies* Propheſie, many bad fruites bad trees do beare, hatefull to God, & ſhamefull to the world; *Luxurie, uncleannes, ſins againſt our ſelves*, but the ſinne of vniuſtice, oppreſſion, defrauding, ſpoiling, wronging in Gods Church, in the houſhold of Chriſt, in the body of loue, and the members of one Communion, whoſe roote is loue, whoſe ſappe is loue, euen the ſpirit of loue, whoſe waterings are nothing but precepts and inſtructions of righteousnes & loue, theſe to rend & teare one another, and like the breed of Wolues to liue by ſucking, and drawing one anothers bloud, or rather as the hand ſhould ſcratch the eye, the mouth ſhould bite the hand; this is moſt vnnaturall, contrary to the lawes of nature, of the body, contrary to the whole end of Chriſts coming and worke in his people: Such were the generall fruits of the whole people of *Juda* in thoſe dayes; this was the outward faith of the whole viſible Church of God vpon the earth, as if God by his Prophets had planted, not Chriſt, but *Belial*, as if he had giuen it not the ſpirite of loue, but of Sathan and confuſion, as if he had watered it not with the Word of trueth, but with the counſels of fraud and couetouſneſſe; as if the plants thereof had not beene the ſonnes of *Abraham*, but as God ſpeaketh of them, *Deut. 32. 32. Of the Vines of Sodom, and of the vines of Gomorah: for their grapes are gall, their clusters are bitter, their wine is the poiſon of Dragons, and the cruell gall of Aſpes*; ſo that had not God reſerued to them a ſeed, euen a ſmall remnant, they ſhould haue beene as *Sodom*, & like to *Gomorah*, *Eſai, 1. 9.*

Now to make prooſe of theſe finnes which God laieth to their charge, were altogether needleſſe; more profitable it is for vs to leaue thoſe graceles Iewes, who in the corruptions of their owne natures, thus turned all the graces of God into ſinne and wantonneſſe. And to bring my ſpeech home to the Vineyard of Chriſtians, and to our owne Vines, and conſider whether the generall fruites of

our times be of any better kinde, the exact iudgement of this point belongeth vnto God; but what is in the eye, if man may iudge, whose tongue wil not confesse, but that as God spake of *Iudah*, *Ezec. 16.* that *shee had iustified her elder sister Samaria by her sinnes*; so wee haue iustified our eldest sister *Iudah* by these our sinnes, and in steade of grapes haue brought forth oppression, vniustice, couetousnesse, wild grapes full of poyson, and the gall of Aspes, our peace, our plenty, the riches of our soyle in which we liue, our want of seuer pruning hath brought forth a luxurious haruest of pestilent weedes in the Vineyard, which haue in a manner ouergrowne and choaked piety, righteousness, and all hearty deuotion. I know the Lord hath referued vnto vs a seede, a small remnant also: but look on the general face of our land, how hath this hatefull sinne of vniustice ouergrowne all: for the roote thereof couetousnesse and selfe-loue hath got deepe rooting, and all men now in a manner doe turne the fappe and the blessings of God, their wealth, their labors, not into clusters of fruits, according to their vocation, but into their own armes and branches, euery one striueth not to bee a good, but to be a great tree, the bramble wold grow to be of the bignes of the maple, and the maple would be strong and tall, like vnto the oake, ouerdropping, and by getting ground starueth another, some by an vn sensible soaking from them, some by violent and open wrong, some vnder colour of right, & pretence of loue; so that in euery quarter and ranke of the Lords Vineyard, there is oppression, and from oppression there ascendeth a cry to the Lord of the Vineyard. But what doe I speake of priuate vniustice betweene men and men, when there is found in our Vineyard a kinde of oppression, not heard of amongst the heathen? Christians in their greedinesse to lay hands vpon their God and father, and vnnaturally to seeke to rob him of that which the bounty of his better children had bestowed on him for the maintenance of his worship amongst men. *Doth any man*

rob his gods (sayth the Lord) Malachy. 3. 8. yet this people robbeth their God, and they aske wherein, euen in tythes and offerings.

This is one maine roote of vnnaturall impiety, a principall cause of all our corruption, when the branches of the Vine doe not onely sucke and draw one from another, but doe intercept that also which should maintaine the principall roote, on which wee all grow, euen Christ & his seruice in his Church. When God sent his sonne vnto the Iewes; *Come (said they) let vs cast him out of the Vineyard, & kill him, and the inheritance shall be ours.*

The Lord our life hath yet some inheritance and patrimony in his owne Vineyard amongst vs, for the maintenance of his labourers, which should plant Christ amongst vs, and ingraft vs in him, vnto his inheritance; how many couetous men doe cast their greedy eyes, and put to their hands also, that first the Labourers might bee cast out, and the inheritance may be theirs? What is this, but by consequence to cast out Christ himselfe out of his owne Vineyard, and as much as in vs lieth, to kill Religion and Piety, to kill Christ himselfe within our hearts? For it is not the losse onely of earthly liuing, and the dayly diminishing of the maintenance of his Labourers, which is to bee lamented (though when you mussell the mouth of the Oxe that breadeth out your corne, and detract from the ordinary allowance of your labouring beast, you shall find the want thereof in their hartles trauell, and in your own empty haruest) but the greatest cause of lamentation & complaint herein, is the corruption of the Ministry of Christ, whilst Patrones and such as deale in the disposing of Church liuings, doe shut vp all the ordinary wayes for the Labourers to enter into the Lords Vineyard, but onely by the dore of Simonie, by which, men of good conscience will not enter. Thus is the Lords worke and tillage of his vineyard vnfruitfully followed, whilest men of corruptest minds, and the basest of the people take vp the places of

workemen, and if any, not of the worser sort, by their priuate necessities forced to yeeld to these vnnaturall covenants, they are withall forced to make shippewracke of a good conscience. Oh (my beloued) if there be any defect in the body of the people, *læsum est Sacerdotium* (saith Chrysost.) *surely there is some maim or wound in Gods Ministry*, who are as the heart of the Church, to conuay with wholesome doctrine the spirit of life and strength, and health into the whole body. If knowledge then, if piety, if religious zeale, and loue of the flocke faile in the principall parts, and their good disposition be altered, and ill affected by ambitious and worldly loue, the defect of these vitall parts cannot but by little and little breede the consumption of piety in the whole body; whereupon the instruments of life fayling, followeth separation of life, and departure of the soule from the body, the separation of Christ from his visible Church. *Oh let thy priests (therefore) be clothed with righteousness (Oh God) then shall thy people reioyce and sing.*

The Bishoppe of Rome (if wee may belieue the late writings of his owne Agents here amongst vs) hath for the benefite of the Iesuities granted dispensation to al his followers in the land, to make sale of all the Benefices whereof they are Patrons, provided that part of the price be paid to *S. Peter*. *S. Peter* to dispence with the sale of holy things? Saint *Peter* to receiue part of the price; who when hee had neyther gold nor siluer, yet reiected *Simon Magnus* the founder of this mart with a curse, *Thy money perish with thee?* But though *Simon Peter* bee dead, and *Simon Magnus* stept into his room, yet his wisdom should haue dissembled for a time, & not so vnseasonably haue let the world see what fish it is which he laieth for in our seas, nay in our churches. Why should we longer maruell at his care and diligence in fishing for men amongst vs, seeing as the Apostle *Peter* found a peece of twenty pence in the mouth of a fish: so this *Peter* will take many such peeces of money out of the mouth

mouth of those fishes, which hee catcheth amongst vs by his seruants hands. But let these Marchandising be cast out of Christs Temple, and bee returned againe to the place, of which it was long since written by one of her Prophets; *Venalia Roma Templa, Sacerdotes, altaria, sacra, Corona, Ignes, thura, preces, calum venale deniq;* As for vs, happy are they that can wash their hands from this bloody sin, & can truly say that, which *Pilate* falsely affirmed of himselfe, *I am innocent from this mans blood.* For the price of the Flocks of Christ, the price of the spirituall charges of mens soules, what is it by consequence but the price of this mans blood, who are members of his body, and are dearer to him then his dearest blood? Goods thus gotten cannot profite; They will not be accepted into the Lords Treasurie, though they should be giuen to him: for they are the price of blood, and whatsoever wee purchase with them, will be to vs and our posterity *A celdama*, a field of blood; whilst on the other side wee corrupt the Church, which should sanctifie all our corruptions, and wee breed ambition in the root of piety, and couetousnes must follow to gather vp that which ambition hath consumed: & these two vices doe kill in the Ministers heart, both sanctity and loue of his flock: thus do we with our own hands, gouge the ship in which our selues are sayling, and lay waste that vineyard by which our selues doe liue, and vndermine the pillars of that Tower, which is the fortresse of our land, and common refuge in time of dāger, the place where God blesteth his people, and feedeth them with the food of life, the place where he receiueth vs to his mercy, inlighteneth vs with faith, sanctifieth vs with holines, frameth vs for eternity, & frō thence receiueth vs vp to glory. Now where there is found such sacrilegious oppressions; where there is so little regarde of priuate iniuries and spoyling one of another, that wee dare set vpon the eternall King himselfe, and offer violence to his patrimony; how can it bee auoyded, but that the other fruit of the degenerated Vineyard should

should bee plentifull among vs, crying, I haue looked for righteous dealing as amongst brethren, who should rather suffer then offer wrong, *and behold a crying? I haue heard a voyce,* (saith Moses) *Exod. 32.* when hee descended from the Mount, the noise neither of them that haue the victory, nor of them that haue the worse; for the people had sate downe to eate, and were risen vp to play. But where there is oppression and wrong, there is a kind of warre, some haue the better, and some haue the worse, and therefore amongst them there is alwayes heard the noise of them that haue the worse; the noise of Oppression, the noise of complayning and of crying. A dangerous thing to haue any crying heard in the family of God, & amongst brethren; a fearefull thing that the complaint of the oppressed should come to his care: *Omne sub Regno grauiore regnum est,* Every Court is subiect to a higher Court. That there should be no wrongs it cannot bee provided; but for redresse, there is refuge to Gods officers and ministers of Iustice vpon earth, and if they by righteous iudgement do take away the cause of crying, God is satisfied: but if the wronged party can find no ease in those inferiour Courts, but that in griefe of soule hee appealeth to the supreme Court, when hee cryeth after the Iudge of the world, as *Danid, Psalme 10. Arise, O Lord, lift vp thy arme, forget not the poore, wherefore doe the wicked contemne and say, thou wilt not regard: the righteous God, the refuge of the fatherles, prouoked with those often appeales, taketh iudgement into his owne hands, and as Psalme 12. Now for the oppressing of the needy, and sighes of the poore, I will rise vp, sayth the Lord: for seeing Deut. 15. 9. hee chargeth vs not to harden our hearts from giuing to our wanting brother, lest he cry vnto the Lord, and it bee sinne vnto vs: How much more certainly will hee performe that which he protesteth, Exod. 22. If thou trouble or vex the widdow or fatherles, & so they call & cry vnto me, I will surely heare their cry, and my wrath shal be kindled, and I will kill thee with the sword, thy wife shall bee a widdow,*

dow, and thy children fatherlesse. Oh (my beloved) as there is much vniustice in euery estate, & cōtrary to *Pharaohs* dream the fat doe feed vpon the leane, the stronger vpon the weaker, as the fishes doe in the sea: so let no man presume vpon the weakenes of the Plainetiffe, or vpon his own means to beare out his cause in the world; for though men should be silent in their owne wrongs, the stones shall cry, and the dumbe creatures shall make complaint; the detained hire of the labourer, though it lie in our chest, yet it sendeth vp a crie into the eares of the Lord of hostes, *Iacob. 5.* *The stone that lyeth in the wall of our owne buildings crieth, and the beame out of the timber answereth, and denounceth, Woe to him, that buildeth a Towne by bloud, and getteth a City by iniquity, Hab. 2. 11.* Who would haue thought, that when *Abels* mouth was stopped by death, and his bloud swallowed vp by the earth, that there had bin none to complain? but his bloud, saith God, *Gen. 4.* which the earth had swallowed, crieth to mee out of the bowels thereof. What a complaining noyse then must the bloud of so many men as is dayly shed in this land, make in the eares of the Lord of hosts, crying now for vengeance against them that will not reuenge it, against them that helpe to smother it, and do not remoue euill from *Israel*?

But I will not dwell vpon these sores of our land; we see the fruits which the chosen Church of *Israel* and *Iudah* his pleasant plant brought forth; wee see the fruits which our vnthankfull land, so blessed of the Lord, so instructed in the precepts of piety and rightcousnesse, doth affoorde to him for all his mercies and louing kindnesse: *I looked for grapes, and behold wilde grapes.* Here iust occasion is ministred to inquite out some reason, why all these blessings of God in planting, watering and pruning his Church, should not be of force to make it fruitful, but that notwithstanding al his husbandry, it shuld so degenerate, & bring forth the fruits not of the new, but of the old stocke; I will not undertake to set down al the particular reasons therof, but amongst

many (no doubt) one, not the least, is that first blessing of planting his Vineyard in a fruitfull soyle, his temporall blessings, his peace, his plenty, his furnishing of it with all outward necessities, that it might bee in heart, and strong to bring forth goodly fruit. It may seeme strange, that these helpes of piety should proue the bane therof: for whē straw is not ministred to *Israel*, but that they are forced to wander ouer the land to seek stubble; what maruell if they yeeld not their ful tale of bricks? or if the necessities of this life doe distract *Martha* vnto many things; how can shee with her sister intend to sitte at the foot of Christ, and by the waters of the Word which should increase her fruitfulness?

But though *Abraham*, *Iob*, *David*, & all faithfull men truly rooted and grounded in Christ, the more they are increased with those outward blessings of wealth, of honour, of authority, the more abundance of the outward fruits of righteousness and mercy they doe yeeld: yet in men not truly regenerated and altered into the nature of the roote Christ, of which sort the greater parte of outward professors alwayes are, lamentable experience sheweth, how that fatnes of the soyle, which in the sanctified branches of the Vine Christ, doth increase good fruit, contrariwise in these vnreceiued Christians doth feed the corruption of their olde nature, and doe helpe to the fruites thereof. This corrupted the purity of the Church of *Israel*, Deut. 32. 5. *Hee that should haue bene upright, when hee waxed fat, spurned with his beele.* And *Ier.* 5. *Though I fedde them full, yet they committed adultery, they assembled themselves by companies in harlots houses.* This corrupted the Church of Christians, *Religio peperit diuitias, & filia deuorauit matrem*: Piety brought forth wealth, and this daughter destroyed her mother that brought her forth. This corrupted the Church of *Rome*. As soone as the Church was indued with riches (saith *Platina*) the worshippers of God were turned from seuerity to wantonnes, and by the generall

rall impunity, no Prince repressing the lewdnesse of men, monsters vsurped *Peters* seat.

Lastly, this hath been the bane of our church, our peace, our plenty, our rest, euen the Lords blessings, like plenty of showers, hath brought forth this haruest of weedes and brambles, which haue choaked true deuotion; abundance hath increased luxurie, and ministred food to the pride of life; fulnesse of bread hath brought forth wantonnes of the flesh, and lust of vncleannesse, which in want and hunger do ordinarily wither; peace hath breed security, and called euery man to the building of his own house. Here beganne our gathering when wee conceiued hope of inioying, and the increase of our goods increaseth our loue towards the, and by stealing our affection separateth our hearts from the roote Christ, in whom wee should grow. And thus when men should haue said in their hearts; Let vs feare the Lord our God that giueth raine both early and late, and reserueth to vs the appointed time of haruest; or when they should say with *Dauid*, *Psal. 116. Enter into God thy rest* (*O my soule*) for he hath bene beneficiall to thee, wee say with the glutton, *Take thy rest, O my soule, for thou hast goods laid up for many yeares, eate, drinke and be merry*: Whereby as our Sauour objecteth to the Iewes, *Math. 13. 15*. This peoples heart is waxen fatte, and their eares are dull of hearing; with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and be conuerted; and I should heale them. So necessary is the prayer of *Salomon* for the Church of God also; Giue mee not abundance, lest I be full and deny God, and say, Who is the Lord?

But to conclude this point, howsoeuer the corruption of me doth turn this plenty of earthly blessings, to the nourishing of their earthly affections, seeing as Vines cannot bring forth fair & goodly fruit in a barren soile: so the fruits of the Church, & of righteous men cannot be abundant: & fair without this food; seeing God in his mercy al-

so often taketh away this abundance, when his Church groweth wanton, & by breaking the staffe of bread, tryeth them with scarcety somtimes, & with afflictions: the Lords challenge doth notwithstanding still continue firm: *What could I haue done to my Vineyard which I haue not done?*

In this abundant allowance vnto our bodies, if any man thinke that the abundant prouision made for the foode of our soules also, this plenty of preaching and of instructions should haue kept downe the pride of the body, and held vp the spirit about the flesh, & reformed the abuses of wealth & peace; I may adde euen this abundance of spiritual food, as one of the causes of confirming & hardning corrupt minds in their corruptions: for in those fat hearts which are either wanton or sleepey, the continuall plenty of the word causeth a fulnesse, a lusting after Quailes and nouelties, and a wearie loathing of that plaine bread of life which came from heauen: Our soules, said the Iewes, are dried vp with this Manna. Euen as water and bread, and fire, because they are things without which we cannot liue, God made them more comon then things of pleasure, and yet because they are so common, they are of lesse price: so that word, without which there is no spirituall life, God in his mercy maketh it comon in his church, that according to the prophesie, it may runne like waters in the midst of the streets; and this very commonnes of it breedeth a contempt, so that as great noyse and loude sounds vnto which wee are continually accustomed, doe not strike the eare, but rather allureth sleepe, and as the hand which at the first is soft and tender, and galled with handy labours, doth with vse waxe hard, and gathereth a senselesse brawne: so the eares of Iewes & Christians, are by custom not affected with the continual voice of God, & their hearts, which at the first are tender, galled and pricked with euery hard sentence of the word, by dayly vse grow hard and vsensible; that whereas *Nineue* repented at the hearing of one fearefull Sermon of the Prophet *Jonas*, *Israel* was not stricken at the vsual thunder

of so many fearefull propheties, neyther did the works & wonders of our savior bring the to any sense of themselus, *Which if they had bin done in Tiro and Sidon, nay in Sodom and Gomorrah, would haue drawn them to repentance in sackcloth & ashes:* notwithstanding, seeing this word preached, is the only food, without which the soule pineth, and her life consumeth: seeing by the streams of this water, all faithfull men do grow as trees (*in whole countries*) planted by the water side, which bring forth their fruites in due season: there is no reason why the Lord should scant his children of this bread of strength and life, because some without gouernment do abuse it to excesse, or that his bounty should not bee magnified, in whose house the prodigall sonne happily remembred, that euen the seruants haue bread inough.

I come therefore to the last point of my Text, to the consideration of the iudgement which is due to those vngratefull Vineyardes, which notwithstanding the exceeding great means vsed for their good, doe obstinately continue in bringing forth wilde fruites; for the Lord, the great Iudge referreth this controuersie between himselfe and vs, to our owne consciences, our own case to our owne iudgements, *O inhabitants of Iudah, iudge, I pray you, betweene mee and my Vineyard,* that is, Iudge betweene your selues & mee: for though God beginneth his iudgement at his own house, yet he goeth to this iudgement with a heauy hart, as it were, and a slow pace, though vpon our continuall pro-uocations, he giueth out words of highest reuenge, As *Esaie* 1. 24. *Ah, I will ease me of my aduersaries, and auenge mee of mine enemies;* and as *Hosea* 11. *The sword shall fall vpon their Cities, and consume their barres, and I will meeete them, as a Beare robbed of her whelpes, I will breake the kall of their hearts, I will denoure them like a Lion, their Infants shall bee dashed in peeces, and their women with child shall bee ripped:* yet when he is to com to the execution of these feareful sentences, he stayeth himselfe, as in the 18. verse of the same Chapter, *How shal I giue thee vp, Ephraim? How shal I deliuer thee vp If-*

rael? How shall I make thee as *Adamah*? how shall I make thee as *Zeboim*? mine heart is turned within mee, my repentings are rowled together, I will not execute the fiercenes of my wrath, I will not returne to destroy *Ephraim*, for I am God and not man, &c. which is the reason vvhy the Lord calleth man first to sit in iudgement vpon himselfe, because as *Cor. 11. 13.* If wee would iudge our selues, wee should not be iudged of the Lord. Iudge therefor (I pray you) betweene mee and my Vineyard.

But vniust men that are so corrupt and partiall in iudging other mens causes, when will wee bee vpright and vncorrupt in our owne causes? when will a man condemne himselfe? when will hee sift his secret corners, and set his owne vvayes both seene and hidden before his own eyes? when will he vpon exact examination, giue that iust doom and sentence of death vpon his owne iniquities, and vpon his owne head, making true restitution what lyeth in him of all his wrongs, and executing vengeance vpon al his vices and corruptions, that there shall, bee no need of, appeale from his own partiall iudgement, to the iudgement seate of God, no need of the Lords after comming to punish those sinnes, which are acknowledged, condemned, remoued and reformed? and now mercy is implored for them, and supplications put vp to the throne of grace: for to them, *Eesai 1. Come now (sayeth God) let vs reason together; If thy sinnes were as red as crimson, I will make them as white as snow, though they be double dyed as scarlet, I will make them like wooll.* To them, that is spoken, *Malachy 3. I will spare you, as a father spareth his owne sonne that serueth him.*

But these sinnes that haue been so deeply rooted in vs, and by long familiarity and custome, are become deare to vs, and which like that euill spirit, *Act. 16. 16.* doe bring gain & pleasure to their masters; there is little hope of our willing consents to root the out. We come like those Iews with minds resolu'd in our courses, whatsoeuer the Prophets shall teach to the contrary: And therefore what

remaineth, but that this Vineyard should expect the Lords sentence; *Now will I tell you* (saith God) *Ver. 5. what I will do?* A feareful thing to fall into the hands of the liuing God.

A sentence of deprivation of his graces: A sentence of finall desolation, onely by remouing his mercies and blessings by which onely it standeth, by remouing his owne sauing presence from it, i. the hedge of his defence shall be taken away, and then he shall not need to hisse to the nations to come against her, she hath greedy enemies at home that lie in wait for the prey.

Secondly, Hee will not maintaine the wall or proppes which vpholde her. How can it then but fall downe to the ground, and bee trampled on by the feet of euery wilde beast?

Thirdly, He wil not bestow dressing and pruning of her by discipline and chasticements: how can shee then but grow wilde? Shee shall not be digged and weeded; then will thornes and corruptions ouergrow her. And yet by all these punishments the wrath of the Lord is not appeased: for there remaineth one, which taketh avway all future hopes and possible meanes of any one branch to continue, and liue in the middest of these former desolations: Hee will commaund the cloudes, that they raine no raine vpon her: How then can the drie and barren earth bring forth any good?

I cannot, I need not prosecute the particulars of this sentence: wee all know how exactly and seuerely it is long since executed vpon the Vineyard of Israel, and not a word of the Lord is fallen to the ground: that Garden and Paradise of the earth, that delightfull habitation of the mighty God of Israel, wherein the light of life shined, when all the earth besides was darkenesse, lyeth now as waste, as the wildernesse of *Horeb*; and where the voice of the Bridegroom was heard, and of him that did leade the dance with Tabrets and Harpes; where the people of God ioyned together in the ioyfull songs of *Sion*; there

now *Zims* and Satyres dance, the Ostrich & the Shrich-owle doe dwell there, and the inhabitants themselues being cast out of their Cities and Vineyards, and scattered ouer the whole earth amongst them that hate them, doe liue vvithout G O D, vvithout a Sauour and Protector, vvithout a sacrifice, vvithout hope and comfort, a forlorne Nation, & according to the Prophecies, the reproch and hissing and scorne of all people, a perpetuall exemplary monument in the midst of Christians and Nations of all tongues, of the Lords iustice vpon his owne vnthankfull Church and family.

Concerning novv our selues, vvho haue succeeded the Ieyves in Gods inheritance, and are made a parte of his Vineyard, vvhat can vvee alledge for our selues, why the same sentence should not passe vpon vs? If vve compare Gods mercies towards vs, vvee goe beyond the Ieyves, as farre as the light of Christ and his Apostles doth exceede the light of *Moses* and his Prophets, and the sonne of righteouines doth goe beyond the Starres of the night, the grace of the Gospel beyond the comandements of the law. If vve compare our fruits of thankfulnessse, what one complaint doe the Prophets make of the Ieyves couctousnesse, vniustice, oppression, vvantonnesse and pride, vvwhich is not, by altering the names, as it vv ere, spoken to our land, besides the sinnes of sacrilege, of gluttony proper to vs?

VVherfore seeing where the Lord had iuster cause to expect such multitude of grapes, hee is prouoked vvith a continual Vintage of these vvild grapes, I wil not dare to pronounce the LORD S sentence, that thus and thus vvill hee doe vnto his Vineyard.

Yet seeing G O D referreth it to our iudgements, to pronounce vvhat it hath deserued; I may vvith the secret assent of your ovvne consciences affirme, that, in that hee hath not yet executed that sentence vpon vs, hee hath not dealt vvith vs after our sins, neyther rewarded

ded vs according to our iniquities: for the hedge of Iewrie is broken downe, and the wilde Bore hath destroyed that Vine. The Beasts of the field haue deuoured it vp. But the LORD hath kept our hedges, and the Bore hath not deuoured, the wild beastes haue not broken in vpon vs. The LORDS finall Sessions are approaching; and who knoweth whether by his exemplarie iustice, hee being sufficiently knowne to the world? These publike & corporall executions of his wrath vpon sinnefull Nations, bee not referred vnto that day. This is our chiefeft cause of feare, lest a spirituall curse proceede out of his mouth against vs, like that of our Saviour Christ vpon the barren figge-tree; lest he neglect to prune and dresse this his Vineyard; lest hee neglect to weede out our thornes, and suffer the brambles to choke that little good that is found amongst vs; lest to our finall desolation and spirituall vastity, hee commaund the cloudes not to raine their raine vpon vs lest hee make the Heauen ouer our heades to bee as brasle: for then the earth shall bee as yron, or as drie and fruitlesse dust.

What fruite can earth yeeld, when it is forsaken of heavenly grace?

Oh stirre vp therefore the graces of GOD which are in you, and apply them vnto fruitfulnessse; that yee may yet take, and lade the Altar of the LORDS wine-presse with the sacrifice of your fruites. Say in your hearts, as the Vine, Iudg. 9. *Should I leaue my Wine, whereby I cheare both God and man, and goe to aduance my selfe aboue other trees?* That as, Esai 65. *When there is wine found in the cluster, one doth say, Destroy it not, for there is a blessing in it:* So our Lord visiting this Vineyard, may haue cause to say, *There are clusters found in the Vine, destroy it not, for there is a blessing in it: and a blessing be vpon it.*

Thus, and thus onely may wee continue Christ the

H

Vine

Vine vnto our land, & our selues a Vineyard vnto
 Christ; A Seate of perpetuity for the
 Lords mercies, and inheritance of
 life to our Children and
 Posterity.
 Amen.

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